

The Brooklyn Jewish Center Review

FATHER COUGHLIN ANSWERS
THE REVIEW

IN FAVOR OF SKULKING AND
CRINGING

THEODOR HERZL WAS BORN
SEVENTY-FIVE YEARS AGO

WHAT OF THE ARAB IN
PALESTINE TODAY?

AN ANALYSIS OF THE EFFECTS
OF THE BOYCOTT

JEWISH CREATIVENESS
IN MODERN ART

CELEBRATION IN PALESTINE

MAY

1935

Father Coughlin Answers The *Review*

IN the last issue of the *Review* an editorial, under the heading: "Father Coughlin Does Not Answer," read as follows:

"The following questions were recently sent by the *Review* to Father Coughlin for reply:

1. In your condemnation of bankers, why did you only list Jewish bankers, with the exception of the lone Morgan firm, since the Jewish bankers form only a slight minority of the American financiers? Unfortunately, your address last Sunday, March 24, does not cover this point.
2. Why did you mention the Morgans last when this house is larger than all the other private banking institutions?
3. Why did you not mention the many Gentile banks which exercise great

power in Wall St., for example the Chase National Bank and the National City Bank?

No answer has been received.

Can Father Coughlin's silence be interpreted as a wish to avoid clarifying his attitude?"

Two weeks after the *Review* was out Father Coughlin replied. This is his letter:

"I truly regret that due to the heavy influx of mail within the past month, this is the very first opportunity I have had to personally acknowledge receipt of your letter of March 26th.

May I take this opportunity to thank you for your courtesy in writing.

Although time demands that this be brief, I want you to know that I am not in the least anti-Jewish. I condemn only those who are harming the

progress of our country, and therefore, mentioned those Jewish people among the many bankers, industrialists, etc., who are guilty.

Often times I have found it necessary to criticize men of my own faith, for example, Al. Smith and Cardinal O'Connell.

With very kindest personal regards, may I remain

Cordially yours,

CHAS. E. COUGHLIN"

Compare the questions submitted by the *Review* with the Father's answers. Compare the questions particularly with the phrase in the letter: "... and therefore, mentioned those Jewish people among the many bankers ..."

Father Coughlin sent a letter in reply.

But did he reply?

An Analysis of the Effects of the Boycott

AN analysis of official figures of the U. S. Department of Commerce and of the German Government, made by the research bureau of the Non-Sectarian Anti-Nazi League, provides a graphic picture of the effect of the American boycott on German trade and on American exports. It shows how German exports have declined while American exports have risen almost proportionately as a result of the curtailment of German imports to the United States and other countries.

The analysis consists of three key tables. Two are based on German Government figures. The first of these shows the extent of Germany's entire export trade during 1932, the last pre-Hitler year, and 1933 and 1934, revealing the great losses in almost every commodity during the last two years caused in great measure by the boycott. The second shows the exports of German goods to the United States during 1932, 1933 and 1934. The third table, based on figures from the United States Department of Commerce, reveals the steady increase in American exports from 1932 to 1934 in the very commodities in which Germany was losing ground during the same period because of the boycott.

In 1932, the last pre-Hitler year, Germany's total exports amounted to 5,739,168,000 marks. In 1933, the first Hitler year, this sum fell to 4,871,405,000 marks and last year it declined to 4,166,878,000 marks, a decline of 27 percent over 1932.

Germany's exports to the United States in 1932 were valued at 281,202,000 marks. In 1933 this figure dropped to 245,852,000 marks and last year to 146,362,000 marks a decline of 48 percent over 1932.

American exports in 1932 were valued at \$1,611,000,000. In 1933 this figure increased to \$1,674,993,000 and in 1934 to \$2,133,414,000.

The significant feature of this gain in the value of American exports is the fact that much of it was made in commodities in which Germany was suffering losses. Germany's export of meat products dropped from 35,164,000 marks in 1932 to 28,572,000 marks in 1934, a decline of 19%, while in this same period American exports of meat products increased from \$18,967,000 to \$35,169,000, a gain of 85%.

German fish and fish products exports fell from 9,029,000 marks in 1932 to 5,820,000 marks in 1934, a drop of 36%, while American exports

of this same commodity rose from \$5,594,000 in 1932 to \$9,670,000 in 1934, an increase of 73%.

Germany's exports of hides and skins declined from 47,580,000 marks in 1932 to 23,995,000 marks in 1934, a drop of 50%, while American exports of hides and skins increased from \$2,240,000 in 1932 to \$4,303,000, an increase of 92%.

German lumber exports fell from 27,424,000 marks in 1932 to 12,737,000 marks in 1934, a drop of 54% while American lumber exports increased from \$26,196,000 in 1932 to \$42,708,000 in 1934, an increase of 63%.

Germany's exports of phosphate rock declined from 149,000 marks in 1932 to 51,000 marks in 1934, a drop of 66%, while American exports of the same product increased from \$2,796,000 in 1932 to \$5,009,000 in 1934, an increase of 79%.

German sulphur exports dropped from 611,000 marks in 1932 to 329,000 marks in 1934, a decrease of 46% while American sulphur exports increased from \$7,179,000 in 1932 to \$9,294,000 in 1934, a gain of 29%.

(Continued on page 16)

In Favor of Skulking and Cringing

By JOSEPH KAYE

IN the current issue of the Menorah Journal there is an article by Louis Minsky entitled "The Policy of Aggressivism."

This article is loosely written. It should not merit comment except for the facts that the Menorah Journal is an important publication, Mr. Minsky is the American representative of the London Jewish Chronicle, certainly, for Jews, an important publication, and the article is a condemnation of the Jewish boycott against German merchandise and the massed protests against the Nazi government.

These factors make the article a useful instrument in the hands of all enemies of Jews.

Mr. Minsky condemns the boycott and the Jewish militant protest policy as "aggressivism", because these were instigated by Jews.

"It (this policy) fostered," he says, "the general impression of a private feud between Hitler and the Jews . . . This approach, besides being thoroughly selfish and astigmatic, was also provocative, since it imbued American Christians with the conviction that the Jews and their private feuds were a nuisance."

Since "large numbers of Christians, liberals, social democrats and laboring masses were involved with Jews in common destruction," Mr. Minsky thinks that the Jews here should not have launched the boycott movement alone, should not in fact have launched any boycott at all, but should have "subordinated the matter of Jewish rights to the much broader matter of the assault of Nazism upon Christianity and Western civilization." Or rather, he goes on, if the Jewish leaders "had placed the plight of the Jews in proper relation to the whole catastrophe, as an integral part of the case of Christianity and liberalism and democracy and civilization itself against a common enemy; if their strategy had been to keep Jewish organizations in the background and allow, nay, stir, Christian groups to take the initiative in organizing the protests, there can be little doubt that such protests would have been enormously effective in behalf of the German Jews themselves."

Mr. Minsky holds that the boycott and the protests have not helped the

German Jews, and that the boycott itself has affected German economic conditions very little. The boycott and the vociferous protests have, on the other hand, he claims, intensified Nazi hatred of Jews and antagonized the more liberal elements in Germany, while in this country these methods have encouraged anti-Semitism. "The prolonged and frenetic agitation under Jewish auspices," he says "served only to focus attention upon the lies and libels propagated by the Nazis. Also, he observes, this Jewish aggressivism alienated the German population in this country from Jewish sympathy. "Far from attempting to gain their friendship," he writes, "German-Americans were alienated from the start. The speeches and actions of the largest section of the aggressivist leadership and the Jewish press failed to differentiate between a fight against the Nazis and a campaign against the German people." As a result, Mr. Minsky points out, these potential sympathizers with Jewish sufferers in Germany, "initiated a counter-boycott against the Jews, the so-called DAWA. Though far from successful it must nevertheless be reckoned with as an indication of German-American resentment against a weapon that aims to cripple the nation they hold dearest next to the United States, and in which, in a great many cases, they still have close relatives and friends."

It will be seen that Mr. Minsky's statements of fact concerning the effects of the boycott on German commerce and the initiation of DAWA are wrong. Germany's economic precariousness is known to all governments and relied upon by them as a weapon in dealing with German militarism. How far the boycott is responsible for this is not definitely known. Statements by the boycott leaders indicate that the movement has a great deal to do with it. Statements by others in a position to give an expert opinion prove that it has been effective to some extent. The facts available to the well-informed layman, and the personal observations that can be made by all, show without question that the boycott has struck home. The rage of the German authorities against the boycott should alone prove this. As to DAWA, it is no particular secret that it was

organized by Nazi leaders, the most influential of whom came here from Germany to propagandize Nazi principles and to gain domination over the German population. It is naive to think that all the efforts of the German Nazis to convert Americans to anti-Semitism were due to the alienation of the German population of the country by the Jewish protests and the boycott against goods from Germany.

Mr. Minsky's criticism of the Jewish leaders for instigating the boycott and the protests alone has been heard before. The answer is obvious. In the first place, he cries who is hurt, and he who is hurt most feels the most pain. No one suffered more through the Nazi policies than the Jews.

THE Marxists were persecuted and outlawed. But they were persecuted as believers in a political faith. This they could abandon or keep to themselves and be free to enjoy all their rights as Germans. The Jews however were persecuted as Jews, as a race. Forbidden political beliefs could only make blacker. There was no redemption for the Jews. They could kiss Hitler's hand—as some German Jews, unhappy people, would be eager to do—and still be considered social lepers. That is why the great wrong done to the Jews by Nazi Germany drove them to cry to the world without pausing first to seek alliances.

Secondly, if the Jews associated themselves, in their protests, with the Communists and the Socialists, they would at once have created a much more real antagonism in this country than the antagonism Mr. Minsky says the boycott brought them. Hitler blamed the German Marxists for Germany's troubles and labelled Marxism a Jewish movement. The Nazis would have been very happy to have seen an alliance here between Jews and Communists. Besides, the Communists in America, in their protests, have paid very little attention to the Jewish persecution. "Free Thaelman," "Free the Workers in the Concentration Camps," were the sort of slogans usually heard, rarely "Stop persecuting the Jews."

Nor did the Christian churches, who later began to feel the full strength

(Continued on page 18)

THEODOR HERZL, FOUNDER of POLITICAL A Survey of His Life As He Himself Described

MY LIFE By THEODOR HERZL

(The following autobiographic notes were written by Theodor Herzl shortly after the First Congress.)

I WAS born in the year 1860, in Budapest, close to that synagogue in which the Rabbi recently criticized me with the utmost severity because I wanted—really and truly!—to obtain for the Jews more dignity and freedom than they at present enjoy. But when twenty years will have passed, there will be a "To Let" sign on the door of the house in the Tabakgasse where I first saw the light of day.

I cannot deny that I went to school. First I went to a Jewish preparatory school where I was treated, with a certain respect because my father was a well-to-do merchant. My first memories of this school center round the thrashings which I got because I did not know all the details of the exodus of the Jews from Egypt. Today there are many school-masters who

HERZL BELIEVED HIMSELF IMMORTAL

By GEORGES CLEMENCEAU

(The following paragraphs are quotations from a talk with Clemenceau in 1929 reported by Pierre von Paasens.)

I KNEW Herzl but only slightly. Daudet told me about him first, and about a book Herzl was going to write. I read that book later. It is, I believe, the best book he wrote, and naturally so . . . Herzl looked life in the face. And he went his way caring little for acclaim and popular approval. In certain things he was a little naive. But are not all great men naive, more or less?

Herzl believed himself immortal. He once told me about it, on a night when we walked home after a session in the chamber. It was at the time of the *Affaire* (The Dreyfus case).

There was a breath of eternity in that man Herzl. The Burning Bush and Revolutionary Sinai took shape in his appearance.

would like to thrash me because I remember it too well. At the age of ten, I went to the 'Realschule', where, in contrast to the 'Gymnasium', which specializes in the classics, the main emphasis is laid on modern studies. At that time de Lesseps was the hero of the day, and I completed a plan for the cutting through of that other Isthmus—the Panama. But I soon lost my first love for logarithms and trigonometry, for at that time there reigned in the 'Realschule' an outspoken anti-Semitic tendency. One of our teachers used to define the word heathen with the following classification: "Among them are idolators, Mohammedans and Jews." After this extraordinary explanation I had enough of the 'Realschule' and wanted instead to go to a classic institution. My good father never kept me to a hard and fast program of studies, and so I became a student at a 'Gymnasium'. Nevertheless I did not give up my Panama plan altogether. Many years later, as the Paris correspondent of the *Vienna Neue Freie Presse*, I had a great deal to report to my paper concerning the unsavory incidents which accompanied this scandalous episode in modern French history.

The Jews were in the majority at

the Evangelical 'Gymnasium', and for that reason I found too little to complain of in the way of Jew-baiting. When I was in the seventh class I wrote my first newspaper article—anonymously, of course, or else I should have been kept in. While I was still a student in the higher classes of the 'Gymnasium', my only sister, a girl of eighteen, died. My mother fell into such depression that in 1878 we moved to Vienna.

During the week of mourning Rabbi Kohn visited us, and asked me what my plans for the future were. I told him that I wanted to become a writer, whereupon the Rabbi shook his head with the same disapproval as he did years later over my Zionism. A writer's career is really no sort of profession, the dissatisfied Rabbi concluded.

In Vienna I studied law, took part in all the crazy student tricks and wore the colored cap of a student 'Verbindung' until one day the society decided to cease admitting Jews as members. Such Jews as were already members received generous permission to remain. I said farewell to my noble young colleagues and sat down seriously to my

(Continued on Page 13)

WHEN HERZL SAW PALESTINE

Related by DAVID WOLFFSOHN to Z. H. MASLIANSKY

WHEN our ship left Port Said, bound for Jaffa, it was evening. All of us knew we should land in Palestine the following morning. And all of us, myself included, retired to our cabins for the night. Only Herzl did not think of resting, but remained on deck.

I was sound asleep, for it was already long past midnight, when I heard someone calling: "David! Are you sleeping, my friend?"

I felt a hand pass gently over my face as the voice continued:

"Don't you want to see our Mother Zion, David? Get up—the light of

morning is already shining on the towers of Jaffa! We can already see them gleaming!"

Rising from my bed I was amazed to see Herzl attired as for an audience with an Emperor. His face glowing, his eyes shining, he exclaimed:

"Come David, get dressed! Let us go see our beloved Motherland!"

I dressed and we went up on deck, whence we could see the pointed minarets of Jaffa beckoning to us. We fell into each other's arms, and tears rose to our eyes as we whispered softly:

"Our country: Our Mother Zion!"

(This Section

ZIONISM, WAS BORN 75 YEARS AGO It and As His Contemporaries Observed It

AS I KNEW HERZL By ADOLF FRIEDEMANN

(As the first biographer of Herzl ("Das Leben Theodor Herzls," 1914) Dr. Friedemann is considered an authority in this field. He was very close to Herzl, and in 1903 accompanied him on his visits to Egypt. From 1902-1910 Dr. Friedemann was a member of the Greater Actions Committee.)

AS Herzl mentions it himself in his 'Diaries' and letters, I may be permitted to say that in the last years of his short life he placed great confidence in me. This came about gradually, because he sensed my absolute devotion, and saw that for once he had put his trust in the right man. For he had so little knowledge of human nature that he suffered countless disappointments, which he took deeply to heart. He was misunderstood so often that he rejoiced whenever he met with even a slight degree of understanding. And for this he was so grateful that in 1903 he invited me, who was so much younger, to accompany him on the El Arish expedition to Egypt. In these weeks of doubt and agitation, when he was almost in sight of a great goal, only to see his hopes so cruelly shattered, he was more communicative than ever, more inclined to reveal what was in his mind. Thus there grew up a relation-

ship that lasted until his death, and which gave me a clearer insight into his nature than has been vouchsafed most others. For a few weeks companionship in an isolated spot gives rise to a deeper understanding than years of mere acquaintance, which, after all, consists mainly of practical collaboration and ideological discussion. There memory and the emotional complex play a comparatively insignificant part, and one's reactions to the countless details of everyday life do not come to light.

The Herzl with whom I was every day, for weeks, from morning to night, seemed quite different from the man I had thought I had known. That was twenty-six years ago; and much meditation upon my own knowledge of him, combined with what his wife and friends have told me, has produced a definite portrait of the towering personality of this remarkable man.

I believe that Herzl as he appeared in the last years of his life had little in common with the young man he had been. Originally his nature was gentle, kindly and impressionable, with a preponderance of aesthetic inclinations; it found expression in his lovingly tender relationship with his parents and his children, as well as in the letters he

wrote his wife. The atmosphere in which he grew up, surrounded by powerful moral influences, was especially suited for the development of these good qualities because of his parents' efforts to spare him all the difficulties of life, and their great sacrifices for the sake of his literary career. But the horizon of this world was very limited. For years Herzl's latent longing for broader fields was smothered with love and tenderness; and the continuous homage paid his literary talent, as well as the success with which he met on his first entry into public life, were hardly calculated to develop strength of character. As a result, Herzl learned the ways of the world and of men only very gradually. His idea of life must have been rather sweetly sentimental, as was the case with many young men in the years before the War; a rather unsophisticated view of the world as seen from a safe port of refuge. The bourgeoisie, its wealth and position still unchallenged, seemed the

(Continued on Page 12)

FIRST MEETING WITH HERZL

By JOSEPH COWAN

THE first time I saw Herzl was in Basle in 1897 when, dressed in evening clothes at ten o'clock in the morning, he appeared on the tribune and addressed the First Zionist Congress. The evening dress was characteristic of the man. He had given strict orders that all delegates were to appear at this First Zionist Congress in festive attire. This was not snobbery. He wished to impress the world with the fact that the Jews were coming out of the Ghetto and were from then on to be regarded as a normal people—and as on the Continent

of Europe congresses were wont to assemble in evening clothes, the Jews must do likewise.

What immediately impressed me about the man was his Jewish and Biblical appearance. He looked a veritable King in Israel. His voice enchanted every hearer; it was clear and ringing as a silver bell.

I have heard it said that after his visit to the Sultan of Turkey the Sultan was reported to have said: "It seems to me that Jesus Christ must have looked like that man."

THEODOR HERZL

by ISRAEL ZANGWILL

Farewell, O Prince, farewell, O sorely tried;

You dreamed a dream and you have paid the cost:

*To save a people, leaders must be lost,
By foes and followers be crucified;*

*Yet 'tis your body only that has died.
The noblest soul in Judah is not dust
But fire that works in every vein and must*

Reshape our life, rekindling Israel's pride.

*So we behold the captain of our strife
Triumphant in this moment of eclipse;
Death has but fixed him to immortal life,*

*His flag upheld, the trumpet at his lips.
And while we, weeping, rend our garments hem,*

"Next year," we cry, "next year, Jerusalem."

(Continued on Page 12)

Jewish Creativeness in Modern Art

By EPHRAIM DONER

It is no accident that so many Jews participated in all creative phases of modern art. There were many Jewish painters in the last century, but I wish to draw a clear line between painters and artists. All over Europe academies were quite willing to take into their fold Jewish *wunderkinder* who showed signs of unusual artistic ability. After years of labor they managed to get out of these academies as accomplished painters or sculptors; but by that time the schools, beside destroying any real creative instinct their pupils might have possessed, certainly eradicated all their Jewish sentiment.

Most of them became artists *a la mode*, and their technique was the accepted pharmacy prescription of the time. Their work could be called Jewish only from its subject matter, and even from the illustrative point of view they only exploited the sentimental, the temporal and accidental values in Jewish life. In execution, their work had no relation to the actual folk arts of their people. Such painters and sculptors as Hirschenberg, Pilichowsky, Israels, etc., have a certain documentary importance, but they cannot be called Jewish artists, if artists at all.

It was only in the latter part of the last century when creative art evolved into new forms that more and more Jews flocked to the arts and became the standard-bearers of all fresh movements. We must emphasize that Jewish plastic creation never tended toward vulgar imitation of the things around them. Their execution was distinctive because their inside was peculiarly their own. [A Jew never looked upon grass, a tree, a brook only as grass, tree, or brook. His whole way of life was against a purely aesthetic approach. He looked upon natural objects as both human and symbolic, partly because they were strange to his daily life, outside the places where he lived, and because of the general Semitic tendency to see nature as design.

The impressionistic movement, born in France, was to develop the scientific elements in painting. It had as its slogan, *paint what you see*, in opposition to the standardized conceptions

Ephraim Doner is an American-Jewish artist whose works have been viewed with great interest at Paris exhibitions. He is versatile in his choice of subjects, and belongs to the so-called "modern" school. His paintings have a good deal of social content. One canvas that has been talked about depicts with gruesome reality a suicide by hanging. The poverty of the dead man's room gives the reason.

Doner was born in Poland and came with his parents to New York at an early age.

then current in the academies. Within this movement the first true Jewish artist matured: Pissarro. Painting what he saw brought into his work a truly lyrical and poetic spirit.

I must remark here that since Jewish life in general had no unified character, Jewish creative tendencies were equally diversified. In other words, Jewish contribution to modern art is of encyclopedic nature. Jewish artists of Western countries spread French impressionism to their own lands. Lieberman in Germany, Josephson in Sweden, both products of the academies, easily assimilated the new forms and became pioneers in combatting the barren classicism.

PICASSO and Modiglianni, one a Spaniard and the other an Italian, both of Jewish origin, introduced the spirit of research into the elements of painting. Picasso is a true father of cubism; Modiglianni, more than anybody else, understood how to exploit primitive Negro art as an important factor in the modern movement. The real Jewish movement in art, however, the movement that understood the art values of both modern and traditional Jewish life, came with the advent of Jewish artists from Eastern Europe, where Jews lived in great and compact mass.

These ardent young men, with the zeal of *Mathmidim*, one by one drifted to Paris, the eternal capital for gifted restless spirits. Working within the core of the young movement, in all the excitement of fresh discoveries, their painting reflected a new sincerity, a

new personality and revealed the very essence of their Jewish lives. They organized their landscapes, compositions and portraits so that their models became a means toward self-revelation. That is their real contribution to Jewish art (this term being problematic enough, since art cannot stand any national attachment in the chauvinistic sense): the ability to rest within the framework of achievements and the aims of modern art, not by obscuring their Jewish personality, but by exploiting, (1) the Jewish *maniere de vivre* for its compositional values, (2) by expressing those values in terms of the medium, (3) by bringing back *piete* into Jewish life.

CONSIDER Shagall. He started as they all did, in an academy, the Imperial Academy in Russia. He quickly found his way to Paris, becoming one of the first to initiate cubism. But when stranded during the war in his native town of Witebsk, he was forced to fall back on the Jewish elements of the life that surrounded him. As a result, Shagall's work of this period is a very saga of Jewish life. It has the humor of Sholom Aleichem, the mysticism and piety of the Hassidic fables, the spirit of Hagada, the sadness and tragedy of Jewish life. But it is free from maukishness, detached from sentimentality.

Chayim Soutine, born in Minsk and matured in France, is in a way the most Jewish of all painters. I do not know of any painting of his which has a Jewish content, yet I know no painter as Jewish as Soutine. A simple still life, a landscape, a portrait, reveals to the sensitive eye the joyful bitterness of the Semitic way of seeing. The predominant greens, blues and reds of his palette greatly and bountifully applied to the canvas, with the characteristic nervous brush stroke, appears like a technical revelation of Jewish temperament.

Their work, as the work of many artists, has been made difficult by public apathy, inept criticism, and the absence of an ultimate market of their paintings. But the Jewish creative tradition cannot be stemmed.

What of the Arab in Palestine Today?

By DR. ISRAEL HERBERT LEVINTHAL

I HAVE endeavored to describe in previous issues of the *Review*, the remarkable growth and transformation that have, within the last few years, taken place in Palestine. Many will say to me however: "It is all beautiful and wonderful, but how can you be optimistic about the future when on one side you have to face the British Government, who, though given the Mandate by the League of Nations with the express purpose of facilitating the creation of a Jewish National Home, is nevertheless restricting Jewish immigration and in other ways showing herself not too anxious to perform the task imposed upon her, and on the other hand you have the Arabs, about 750,000 of them, who have been living in the land for about 13 centuries, and who are made to believe that the in-coming Jew is his enemy, who will drive him out of his home? Faced with these two overwhelming obstacles, how can you speak of the upbuilding of the Jewish National Home, and how can you look upon Palestine as a solution to the Jewish Problem?"

I could of course retort that even if these represent the actual facts, what has the Jew to lose? Where else shall he or can he go? I recall that many years ago, when Max Nordau pleaded that 100,000 Jews be transported to Palestine every year, an opponent chided him and said: "How will these hundred thousand Jews live in the new land?" Nordau quickly replied: "What have they to lose? They may starve in Palestine as they do in Poland, but at least they will be starving in their own home!" At the worst, with all the difficulties with the British and the Arabs, they will still be better off in Palestine than they are in many lands in which they find themselves to-day.

But I am not so ready to accept these statements as actual facts. I realize that they represent great difficulties, and perhaps even obstacles in our path—which otherwise would be a very easy one—but I feel confident that they are not insurmountable obstacles.

I coupled two problems—the British and the Arabs, because I believe that they both really form one problem. The only reason why the British Gov-

ernment is not more zealous in its task to facilitate the creation of the Jewish National Home is because of its desire not to antagonize the Arabs. If there were no Arab problem, I feel certain that England would be ready to take every means to assist in the Jewish upbuilding of Palestine. England is friendly to the Jewish people and to Jewish aspirations. She has proven that friendship again and again for many years. England is after all the home of liberality and freedom and the English are lovers of fair play. With all her faults, I still would prefer her as the Mandatory for Palestine rather than any other nation. She is, however, harassed by Arab pressure, and that alone accounts for her tardy attitude—to put it mildly—in furthering the Jewish National Home.

Then again, we must distinguish between the attitude of the Government in London, and the attitude of the officials representing the Government in Palestine. The Jewish cause in Palestine suffered for a while because some of these Palestinian officials, accustomed as they were to deal with backward natives in foreign lands, were not too sympathetic with the attitude of the Jewish new-comers in Palestine, who asked for no favors but rights, who did not cringe but who stood erect and spoke like people with a right to speak to equals, not to superiors.

But everyone who visits Palestine to-day must note that in the present High Commissioner, General Wauchope, we have a man who means to do his true duty to Jew and to Arab, who has proven himself not only capable and a true statesman, but sympathetic to the spirit as well as the letter of the Mandate.

IN discussing our relationship to the British and to the Arabs in Palestine we cannot theorize nor philosophize too much. We must all admit that theories and philosophies dwindle and disappear before the facts of life. We all remember the time when we used to philosophize whether Jews would go to Palestine, whether Palestine could support a steady immigration, and other such problems. Whole nights were spent in arguing pro and con.

Life answered all these questions, and we see now how childish many of the arguments then were. The same holds true of the present discussions about Palestine. I may be a stubborn optimist, but I have faith, and that faith was strengthened by my observations in Palestine. I believe that the British Government will help in the creation of the Jewish Homeland, but her attitude toward Palestine will depend, and, politically, must depend, upon *our* attitude toward Palestine. If England will see that the Jews—all of them—stand united behind the Zionist program, she will respect the will of a united people. If she will see that the Jews themselves are not interested in the creation of the Homeland, naturally she, too, will take an indifferent attitude.

HER attitude will depend, too, not only upon the Jewish strength behind the program of Palestine upbuilding, but also upon the just and united demands of the Jewish people. We have two notable examples to prove this assertion. When Passfield issued his White Paper, many thought that Zionism was surely killed. But the protest of a united Jewry throughout the world nullified even that pronouncement of the Government itself. We had another example while I was in Palestine. The Government threatened to restrict immigration. In fact, though the Jewish Agency asked for about 20,000 certificates, not more than a fourth were granted. Then came the strike of all Palestine Jewry. For the first time in the new Palestine, all Jews — of every faction — were united. Never shall I forget the solemnity of that mass protest. Not a wheel of a bus or even of a private automobile moved. No hotel or restaurant served meals after eleven in the morning. A whole people joined in a unanimous protest, and that protest had its effect. The Government allotted 9,000 certificates—the highest number it ever issued. And not only that—but when certain Arab leaders tried to prevent the recent concession to the Huleh region, the High Commissioner gave them a stinging rebuke, and told them of the benefits they had derived through the Jewish immigration.

(Continued on next page)

Of course, we would like to see England do more. But we certainly have no right to feel discouraged because she feels that she is doing enough. With all the restrictions, 40,000 Jews entered Palestine in 1933, and more than 50,000 entered in 1934. Where else in all the world could so many Jews make new homes to-day?

Let us show England that the Jews of the world are united in this purpose: let us continue patiently and even slowly to build, to have more Jews continually enter the country, and let the Jewish community there become economically well established. You will see how the British Government will go with us, helping us and co-operating with us. After all, England knows how friendly the Jews feel towards her. And England wants to have a friendly people in that corner of the world. For that reason I am optimistic—and, as I said, with all her faults, I am thankful nevertheless that England is the mandatory over *Eretz Israel*.

WITH regards to the Arabs the same may be said—Life will answer all our philosophizing. In discussing the Arabs, you have to distinguish between the great Arab masses and the few so-called leaders who pose as the spokesmen of these masses. The Arab people, as a whole, are not enemies of the Jews. They have benefited by the Jews, and they are beginning to realize this fact. I spoke to a number of Arab workmen. They admitted that never before did they enjoy such prosperity. They have nothing but good feelings towards the Jews. "But," they added, "our leaders tell us that the Zionists are going to drive us out of our homes." These so-called leaders are personally interested in keeping the Arab masses enslaved. They much prefer to be able to work them at 4 or 5 piasters a day, instead of, as now, through Jewish influence, at 20 or even 25 piasters. But the masses are beginning to see the truth. I was never so moved as on the night after the beautiful procession of the *Bikkurim* in Haifa, when all of the people were dancing in the street. Right near the center of the whole celebration there were several groups of plain Arab workers, and they too joined in the dancing. We stopped watching the Jews, and large crowds gathered around the Arabs, joyously encouraging them in their dance. They too felt the happiness of the occasion. If left alone

by the ringleaders they would be most friendly to the Jews.

As far as their being unwilling to sell their land to the Jews, I should like to say that I hope the Jews have enough money to buy the land that could be bought to-day from even Arab leaders. Bialik, our great and unforgettable poet and leader, said a beautiful word that goes to the root of the whole Arab problem. "It is a disease of the oriental", he remarked, "that he always wants to deal with words. If you buy all of Palestine, the Arabs will not be concerned, but if you talk a lot, say that you propose to buy all of Palestine, they will become terribly excited." That Bialik's analysis is correct we can see from the recent concession that the Jews have secured to the thousands of dunam land in the Huleh region. The thing is done, and no protest is heard to-day. In fact the reports told us that the Arabs in that region sent delegations to the Jewish residents there expressing their delight at the transfer. They know that they too will gain by it. If we would only take Bialik's advice, and instead of talking of what we ought to do, and what we are going to do, actually do it, then there would be no difficulties with the Arabs.

OF course, it would be a far easier task, if Palestine had no Arabs. But they are there! And who knows, perhaps Destiny placed them there for a purpose. In this age, when most countries preach enmity and hatred for their own inhabitants who do not belong to their race, we intend to build a land where we want to show how two peoples can live in peace, in harmony, and in fellowship. It may take years to convince the Arabs of that fact, but we shall convince them nevertheless. We are not coming to Palestine as chauvinists, with a desire to harm or to oppress any non-Jew in the land. We Jews have been warned again and again by our Bible "And you shall remember that you were slaves in Egypt". We cannot forget how we suffered in the Galut, and certainly we never dream of making others suffer. In the remarkable Purim Carnival that I saw in Tel Aviv one of the most beautiful floats, and one that received the greatest applause from thousands of people who lined the streets, was called: "And it shall be in the latter days". It expressed what the Jews in Palestine hoped for as the ideal future, a group of Jews embracing a

group of Arabs and dancing together. That is our ideal, and we are confident that eventually the Arabs will appreciate it.

We may hear of troublous outbursts on the part of certain Arabs once in a while. Some of the masses, ignorant, may be stirred up by the ringleaders and do some mischief. But here, too, there is one answer. The more united the Jewish front is, the greater progress that is made in Palestine, the less vehement will become the opposition. When we had 100,000 Jews there was more trouble than when we had 200,000. When we had 200,000 there was more trouble than we have now, when there are 300,000 Jews. Let us have a half a million Jews in Palestine and there will be no Arab problem in the form of an Arab opposition.

ANTI-SEMITIC HALO AROUND THE DIONNE QUINTUPLETS

NO one reading the letter bearing the signature of Mr. and Mrs. Oliva Dionne, parents of the highly advertised quintuplets, in which they protest against the guardianship bill placing the babies under government supervision, will suspect that the parents are the authors of this protest. A mysterious hand is evidently directing their course. This would be of no public concern were it not for the sinister propaganda this mysterious hand is promulgating. It may or may not be to the advantage of these babies to be safeguarded by the State. There is no reason, however, why the letter writer should declare: "Are they (the Church) content to allow our babies to be handed over to a Jew, and force us to take orders from him," simply because the Canadian Minister of Welfare happens to be a Jew. This remark, totally unwarranted and deeply regrettable, reflects the feelings and the prejudices of the master-mind directing the affairs of the Dionne family. This person, whoever he or she is, should be sought out and given to understand, even as it should be explained to the parents, that viciousness of this type will not help their cause. If they have grievances, let them air them. This should be done without injecting into the controversy the element of religious prejudice. It is, in effect, as though the religious affiliation of the head of any department of the State were to be made the basis of the propriety of legislative enactments.

—Philadelphia Jewish Exponent

CELEBRATION in PALESTINE

By DR. DAVID TANNENBAUM

(The author of this article, who is now in Palestine, was the Chairman of the Center Forum Committee and the Center Academy, as well as Associate Treasurer of the Zionist Organization of America.)

THIS is the height of the tourist season. Here came thousands for Purim, for the Maccabiad, for Pesach. This was the first time I had seen the new Purim festival. We Zionists have been saying for many years that Palestine would give new content to old forms of Jewish life. Purim is the visual expression of one form of this new life which is growing right before our own eyes.

The Purim Carnival has been appropriated particularly by Tel Aviv. The whole of Jewish Palestine, tens of thousands of visitors, and innumerable Arabs flock to this new Jewish City. The celebration lasts three days starting the day before Purim. The offices and banks all close for a good part of the days. The mayor issues a proclamation that the Carnival is on. The streets are illumined and all the public buildings are gaily decorated in Purim fashion.

The first official ceremony is the reading of the Megillah and the focal point of interest is the main synagogue in Allenby Street. Here loud speakers are installed in every street for several blocks around. All traffic is shut off and a cordon of Tel-Aviv Hebrew-speaking policemen is thrown around the section to guide the public. Twenty thousand people stood in the streets listening to the reading of the Megillah. Here it had a perfect setting for its quick moving melodramatic action. It became a thing alive and not just a jumble of meaningless words where, at a given signal by a bored Hebrew teacher, the children made just noises. Here grown men and women relived the momentous occasion. They waited breathlessly for the final denouement, the victory of right over evil, and when the villain was finally hung and the heroine saved, a shattering, spontaneous shout of approval tore itself from the hearts of these thousands. For the first time in my life I really understood what the Greek chorus was supposed to be.

I don't know how conventionally

religious those thousands are. But I do know that they were deeply moved by the dramatic recital and that they actually lived through a harrowing Jewish experience. It had ceased to be some foreign formula imposed from the outside but had become a living expression of a pulsating emotion from within. To my mind this is the ultimate embodiment of creative religion. It is bound to affect our stulted *Golus* life if individual Jews still living in *Golus* can become infected with this creative strain. I am more convinced than ever before that only in this manner can the worth-while Jew save his "precious soul". The others don't matter much.

After the Megillah the crowds paraded through the streets singing and dancing. It was interesting to watch the newcomers trying to attune themselves to this new life. Here were Germans looking on with a supercilious air. They couldn't quite understand it all. It was all so informal and undignified. Jews just being happy because it was Purim, and Jews who were not ashamed because they were happy without any philosophical justification. The contrast between life in Germany today and this vigorous outpouring of Jewish exuberance must have been vivid. And how the Polish and Lithuanian Jews, or any other Jews for that matter, who have opened their eyes as they recalled the Purim of Golus, the simulated gaiety, the make-believe *Shalach Monos*, the pathetic attempts at masquerading, the turning of Purim into a little children's affair, or worse yet, a charity bazaar, and saw before them these dancing, singing, marching crowds! No wonder they speak of Palestine as the land of miracles.

ALL of the political parties of Palestine called a truce over the Carnival time, though there has been comparatively little friction in the past two years.

Revisionist brown-shirts danced the "hora" alongside groups of Socialist Hapoel blue shirts. The gay costumes of the masqueraders hid the features of the Yemenite, the Bukarian, the Spanish Jews or the plain *Pollack*.

In the evening there were balls and satiric plays in all the theatres. We

went to see one called "Weizmann II", which was a satire on the Municipal administration of Tel-Aviv. This too gave me a new insight into what the "Purim Spiel" used to be. The play dealt with "life as she is lived".

THE culmination of the festival is the parade and the many floats. The theme this year was "Bondage in Freedom," depicting the many servitudes of the Jewish people and the present plague in Palestine, "Land Speculation." The "speculator" was a 100 foot dragon who was brought to public trial on the closing night of the Carnival and sentenced to death by drowning and burying, which the crowd proceeded to carry out literally by taking the dragon to the sea shore, setting him afire and then throwing him into the ocean.

All our children got into their costumes and we came to the Big City. I was fortunate in getting a friend to let us come to his house, which had a balcony overlooking the parade street. The kids had a glorious time and they wouldn't budge even when there was a ten minute rain that threatened to ruin the Queen of Sheba on her float.

To me all this was particularly impressive. I recalled the first Tel-Aviv I knew—25 houses in the middle of sand dunes. And now, as far as one could see, the streets were black with men and women, every balcony was jammed and every roof was filled with sightseers. 250,000 Jews crowded into the city to make merry, and, true to Jewish tradition, there was not a single case of drunkenness or rowdiness, or a single traffic accident of any consequence.

A PROPHETIC WARNING

Private property we can buy everywhere in the world, at any moment. Zionism has nothing to do with that. Private right is a matter of complete indifference to us; it will come later, just as the real estate speculators will join when our movement will have become successful!

—Theodor Herzl

THEODOR HERZL BORN 75 YEARS AGO

HERZL THOUGHT HIS WORK DONE WHEN HE PUBLISHED "DER JUDENSTAAT"

By JOSEF SEIDENER

MY acquaintance with Herzl began with the publication of his *Judenstaat*. At that time, in the early nineties, a small group of Choveve Zionists used to meet every week in the club-room of a Viennese cafe, where each of us would share his modest knowledge of Palestine with the other members.

Of all those who attended these meetings I was the only one who knew Palestine at first hand. Thus I found eager listeners to my reports and descriptions, although my views concerning the political situation of the Jewish colonies of the period were none too optimistic. We cherished no illusions as to the future of the Jewish colonies in Palestine. The obstruction of all development and progress by the Turkish Government, the vicinity of disease-ridden villages of *Fellahin*, the frequency of highway robbery and theft by day and by night, and other such unpleasant circumstances were depressing in their effect upon us. We realized clearly that under such conditions any public avowal of political or historic aspirations would make us appear ridiculous in the eyes of the world, both Jewish and non-Jewish.

But the great depression of that period contributed to the profound joy with which we greeted the unexpected publication of a pamphlet entitled *Der Judenstaat*. Who was the author of that daring title—who had the audacity to proclaim that word publicly, to display it in a bookshop! Even today, after the Declaration, one does not speak of a Jewish State.

At the time Herzl was still unknown to any of us. It was only later that we sought out everything he had ever written. But at the moment the task before us was to circulate the book. A small group of Russian speaking adherents undertook to translate the *Judenstaat* into Russian; four of us, I among them. We completed the task—and then we were unable to find a publisher for the translation in all of Russia. Indeed, it was necessary for us to raise the money to cover the cost of publication before the book finally appeared in print.

At first it required considerable ef-

fort to persuade Herzl to join us in our work. He considered his task finished with the publication of his pamphlet; the execution of his project was to be taken over by men active in practical and political life. Not until he realized that none of us would dare attempt this did he come over to us.

HERZL IN HIS EDITORIAL OFFICE

By G. SIL-VARA

I MET Theodor Herzl in 1899. While in London I had written a story—in the basement of the Hotel Cecil, for my fortunes were low; and quite at random I sent it to the *Neue Freie Presse*. A number of weeks passed, but I received no reply. And when, in the course of events, I returned to Vienna, I made a pilgrimage to the editorial offices to discover the fate of my composition. By the time

AS I KNEW HERZL By ADOLF FRIEDEMANN

(Continued from page 9)

true nucleus of human society; the unpleasant aspects of life were ignored, either intentionally or unconsciously; and ambition was limited to striving for literary success, for an improvement of one's personal position, and for a certain comfortable standard of living.

But in Herzl's heart there lay dormant other emotions which those about him did not understand, which even his clever father comprehended only after some time, and of which he himself became conscious only gradually. Their first manifestation was an insatiable need for activity which found literary ambition insufficient. The 'Weltschmerz' which, in a peculiar blend of jest and gentle irony, so enhances the charm of his early writings, probably arose from this repression of his urge for action, from his inability to play a definite role in the shaping of events, from the helplessness with which he viewed human misery. But the gentle serenity of his limited world, whose hold he was unable to shake off, began to cause inner conflicts and a nervous irritability which he did not

I had climbed two flights of stairs my heart was beating violently. Finally, in a narrow little room, the last of a suite of offices, I found myself face to face with a tall, stately, elegantly dressed man who wore a long, black, well-groomed beard in the Assyrian manner, and whose great, fiery dark eyes were regarding me. In my confusion I forgot to present myself; but scarcely had I spoken a few words when Dr. Herzl interrupted me—with gratification, I thought, and some amazement—saying: "You are Sil-Vara . . ."

Thus he was the first to utter the name I myself had chosen, and which I legalized only later. He lavished much praise on my story, perhaps because he loved the English scene in which it was laid, and told me: "I have had no room for it. It is too long for us, but I shall surely publish it." He kept his word, and afterwards encouraged me again and again in his friendly, fatherly fashion, to write for his paper, so that our relationship continued.

always keep under control, so that even his home life was not free of outbursts of impatience. The process of literary production was agony to him, who was always dissatisfied with himself and his achievements, certain that the world would not appreciate him fully, and frequently exhausted from the strain of attempting the impossible. Thus were formed traits that persisted through his maturer years and stood out even more prominently in his political activity. As he demanded the utmost of himself, so he expected it from others, failing to take the slightest considerations of their abilities or of external circumstances.

"You will never find the men you need," Wolffsohn wrote him, "for you measure every one by yourself."

When human or technical elements fell short of his requirements his immediate reaction was violent wrath. When G., whom he esteemed very highly, was forced to leave his work in Egypt because urgent personal matters demanded his presence at home, Herzl said, in effect: "We shall not
(Continued on Page 13)

hang him—but such amazing neglect of duty must be punished severely.”

Minor omissions, contradictions, even an interruption of the telephone service perturbed him profoundly. When he had an important task in hand he was never at rest, rising even at night, in order to work. In the last months of his life, already very ill, he disregarded his physicians' orders and worked all night, in Franzensbad, on a memorandum which Katzenelsohn had to take to St. Petersburg. As for money—he preferred to disregard it entirely, and suffered because he had to take time for his profession instead of devoting himself to his life's work exclusively. He himself complained that his children would be poor.

In view of his eagerness to do great things, there may, at some moment of his life, have been a possibility that he would champion another great and good cause rather than that of the Jewish people, whom he did not know and therefore could not love.

It was our good fortune that he witnessed the Dreyfus trial and that it challenged his sense of honor. Had this psychological impulse not entered into his life, his activity would probably have found other channels, and he would have fought for another objective with the same irresistible energy. But when his bitter inner struggle finally brought him to the recognition that he was meant for more than mere journalistic work, and that his task was the salvation of his people, he knew the joy of the man who, as Carlyle writes, has found his purpose in life; he felt liberated from binding fetters, and heard “the beating of eagles' wings above him.” The eagle, free at last, was soaring on high.

The work he chose satisfied his desire for the heroic.

Incessantly active, his fancy constructed ever new political possibilities, frequently so magnificent as to be impracticable. He forgot that actually he had nothing behind him, neither men nor money nor an organization. Thus he compelled the attention and admiration of the Sultan, but not the concession of the Holy Land.

At a dinner in Cairo he told the dumfounded British Secretary of State: “You must not think that I have no forces behind me. If I were to summon twenty thousand young Jews to help me conquer Palestine by force of arms, they would come. And I should like that much better than buying the land.”

Only with great difficulty did I suc-

ceed in making this appear a pleasantry and thus relieve the tension that had set in. But he was displeased, telling me, later, that while he appreciated my love of truth, he would advise me never to enter a diplomatic career. Brilliantly though he succeeded in his negotiations with the Turks and the imaginative German Emperor, he failed utterly where the sober-minded English were concerned. And the refusal of the El Arish region is probably also due to his first extravagant description of his colonization plans, which caused Lord Cromer to regard him askance. But when it came to more impressionable personalities his power of fascination was great.

MY LIFE—By THEODOR HERZL

(Continued from page 8)

work. In 1884 I graduated as Doctor of Laws and took a post as unpaid official under the guidance of a judge. I found employment in the courts in Vienna and Salzburg. The work in Salzburg seemed to be more attractive; the scenery around that city is known for its beauty. My law office was in an old water tower in the castle, right under the clock, and three times daily the bells rang pleasantly in my ears.

Naturally, I wrote more plays than briefs. In Salzburg I spent some of the happiest hours of my life. And I would gladly have remained in the beautiful city; but as a Jew I would never have received an appointment as judge. And for that reason I said farewell simultaneously to Salzburg and to legal learning.

I was again destined to distress profoundly the Rabbi of Budapest; for instead of looking around for a real profession or a real job I began to travel and to write for the theatre and for newspapers. Many of my pieces were accepted and played in various theatres, some with more and some with less applause. Until this day I fail to understand why some of my pieces were received with applause while others were hissed. But the difference in the receptions accorded to my pieces taught me one thing—to pay no attention whether the public applauded or hissed. The conscience must be satisfied; nothing else matters. To-day I have no use for any of my dramas — even those which are still produced successfully at the Imperial ‘Burdtheater’, and I am no longer interested in them.

In 1889 I married. I now have

Nor did he lack other unusual and happy qualifications for his role as the leader of an awakening nation. Never have I met another man who combined so harmoniously dignity, physical attractiveness, perfect command of language and self-control in the most difficult of situations. When he was conducting negotiations or making a public appearance all his usual unrest and nervousness disappeared as if by magic. Unquestionably he was profoundly ambitious by nature, and, perhaps, even dreamed of a crown.

Wolfsohn, who surely was very close to him, also held this view, which on one occasion, he formulated in these words: “Doubtless Herzl would like to review his guard of honor.”

three children, a boy and two girls. In my opinion my children are neither bad-looking nor stupid. But of course I may be mistaken.

During my travels in Spain, in 1891, the Vienna newspaper *Die Neue Freie Presse* offered me the position of its foreign correspondent in Paris. I accepted, even though up to that time I had despised and avoided politics. In Paris I had an opportunity to learn what it is that the world understands in the word politics, and I expressed my own opinion in a little book, ‘Das Palais Bourbon’. In 1895 I had had enough of Paris and returned to Vienna.

During the last two months of my stay in Paris I wrote the book *Der Judenstaat*. I cannot remember ever having written anything in such a mood of exaltation. Heine tells us that he heard the flapping of eagles' wings above his head when he wrote certain stanzas. I too seemed to hear the flutter of wings above my head while I wrote *Der Judenstaat*. My one recreation was on the evenings when I could go to hear Wagner's music, and particularly *Tannhauser*, an opera which I go to hear as often as it is produced. And only on those evenings when there was no opera, did I have any doubts as to the truth of my ideas.

My first idea was to let this little essay on the solution of the Jewish question circulate privately among my friends. It was only later that I thought of publishing it; it was not my intention to begin a personal agitation on the Jewish question. The

(Continued on page 16)

IN THE CENTER

LECTURES ON PSYCHOLOGY BY DR. BAKER

A series of lectures now given on Wednesday evenings by Dr. Ernest L. Baker will be continued on May 22nd and 29th. The subject of the lecture on Wednesday evening, May 22nd, will be "The Psychology of Dreams". On Wednesday evening, May 29th, Dr. Baker will speak on "The Psychology of Religion".

These lectures, under the general title of "The Psychology of Everyday Life," are being given under the joint auspices of the New York City Board of Education and the Forum and Educational Committee of the Center.

There is no charge for admission at these lectures to members or non-members.

MEMBERSHIP SOCIAL MEETING JUNE 5th

Another social meeting of the entire membership of the Center will be held on Wednesday evening, June 5th. Close to five hundred members, who attended the first monthly meeting held on May 2nd, spent a most enjoyable evening, and we are certain that they will look forward to the next meeting on June 5th.

We want to urge all our members, men and women, to reserve the evening and make sure to attend.

FINAL MEETING OF PARENT TEACHERS ASSOCIATION OF HEBREW SCHOOL

On Tuesday evening, May 21st, the Parent Teachers Association of the Hebrew and Sunday School will hold the final meeting of the season.

A prominent guest speaker will address the gathering and an interesting musical program will also be given.

A FREE DRAMATIC PERFORMANCE THURSDAY, MAY 23rd

The Little Theatre Group will give a performance in the auditorium of the Center on Thursday evening, May 23, at 8:30 o'clock.

They will produce two one-act plays—"Far Away Princess" and "Nine Lives of Emily." The production is given under the auspices of the Drama Department Works Division of the Emergency Relief Bureau.

Admission to the performance will be free to all.

CENTER ACADEMY PARENTS TO MEET MAY 22nd

A meeting of the Parent Teachers Association of the Center Academy will be held on Wednesday evening, May 22nd, at 8:30 o'clock.

An interesting program has been arranged for that evening. All parents of the Center Academy pupils are cordially invited to attend.

SUMMER SCHEDULE IN OUR GYMNASIUM AND BATHS

Beginning next Friday, May 31st, the summer schedule will be in force in our Gymnasium and Baths. This department will be closed on Saturday evenings during the months of June, July and August. On Friday and Sunday afternoons, the Gymnasium and Baths will be open until 6 P. M. instead of 4:00.

The Gymnasium and Baths schedule will be as follows:

MONDAY	
Men	3 p. m. to 11 p. m.
Boys	3 p. m. to 5 p. m.
Women	10 a. m. to 3 p. m.
Girls	
TUESDAY	
Women	10 a. m. to 10 p. m.
Girls	3 p. m. to 5 p. m.
WEDNESDAY	
Men	3 p. m. to 11 p. m.
Boys	3 p. m. to 5 p. m.
Women	10 a. m. to 3 p. m.
Girls	
THURSDAY	
Men	5 p. m. to 11 p. m.
Boys	
Women	10 a. m. to 5 p. m.
Girls	3 p. m. to 5 p. m.
FRIDAY	
Men	2 p. m. to 6 p. m.
Boys	2 p. m. to 6 p. m.
SUNDAYS and LEGAL HOLIDAYS	
Men	10 a. m. to 6 p. m.
Boys	2 p. m. to 6 p. m.

THE SABBATH

Kindling of Candles at 7:51 P.M.
Friday evening Services at 6:00.

Sabbath Morning Services (Parsha Behar) will commence at 8:45 A. M. Rabbi Levinthal will preach the sermon.

Junior Congregation Services in the Beth Hamedrash at 9:30 A. M.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5 P. M.

DAILY SERVICES

Morning Services at 7:00 and 7:30.
Mincha Services at 7:45 P. M.

COMING CENTER FUNCTIONS

Tuesday evening, May 21—Young Folks League Lag B'Omar Dance and Entertainment.

Wednesday evening, May 22 and 29—Lectures on psychology by Dr. Baker.

Thursday evening, May 23—Production of "Far Away Princess" and "Nine Lives of Emily."

Sunday afternoon, May 26—Kid-die Revue.

Monday evening, May 27—Production of the "Yiddish King Lear."

Wednesday evening, June 5 — Membership social meeting.

Wednesday evening, June 12—Strawberry Festival, Dance and Entertainment.

CONGRATULATIONS

Hearty congratulations are extended to Mr. Mordecai Gorelick, son of Mr. and Mrs. Morris Gorelick, who was awarded the Guggenheim fellowship for scenic designing.

STRAWBERRY FESTIVAL, ENTERTAINMENT AND DANCE WEDNESDAY EVENING, JUNE 12th

Under the auspices of the Parent-Teachers Association of our Hebrew and Sunday Schools, a Strawberry Festival, Entertainment and Dance will be given on Wednesday evening, June 12th, at 8:30 o'clock, on the Roof of the Center.

A very fine orchestra, led by Will Marks, will entertain, and an excellent program is being arranged.

All the parents and their friends are invited. Admission is fifty cents per ticket.

THE YIDDISH KING LEAR WILL BE PRODUCED AGAIN ON MAY 27th

The Yiddish King Lear will be produced again in the auditorium of the Center on Monday evening, May 27th, at 8:30 o'clock. The production is under the personal supervision of the famous Jewish actor, Boris Thoma-shefsky.

The Yiddish King Lear was produced at the Center several weeks ago in the presence of a large audience. Many who were not able to attend the first performance, requested that we arrange for another production.

There is no charge for admission.

Center Accused of Participating in Orgy of Non-Jewish Music

IN one of his columns in the *Day* Dr. S. Margoshes scored the Brooklyn Jewish Center, its Rabbi and administrative director, for permitting music of a general nature to be sung at the membership meeting held on May 6. He called the event a "concert" and expressed indignation that Jewish folk songs were not sung. Speaking of a person who was supposed to have reported the event to him, Dr. Margoshes wrote: "What he could not particularly understand was Dr. Levinthal's and Mr. Goldberg's attitude. Were they too ashamed of their Jewishness and afraid to let the Jewish songs, the beautiful Yiddish folk-songs, ring out under the rafters of their magnificent temple? He rubbed his eyes and wondered. We, too, are wondering."

In another part of the article Dr. Margoshes intimated that those who attended the "concert" could hardly succeed in concealing their Jewishness because they spoke in "broken English, some in New Yorkese, but most of them in Yiddish."

Replying to this criticism, Mr. Goldberg wrote to Dr. Margoshes:

"Let me point out the inaccuracy and unfairness of what you wrote. The 'concert' was a meeting with some entertainment at the end. Most of the artists were not paid. It did not occur to us to dictate their choice of music. I might mention, however, that one singer, a woman, was recommended as a singer of Jewish folk songs."

"If you had been more familiar with the Center and its numerous Jewish activities, or had made yourself familiar with the facts before writing the article, you would have known that Jewish folk songs are not foreign to us and that there is hardly a singer of folk songs who has not appeared on the Center platform. To name but a few of the more prominent artists the following come to my mind: Victor Chenkin, Isa Kremer, Eva Miller, Leon Kairoff, Miriam Fine, Chaim Kotilansky, Miriam Sigler."

"As to the part Rabbi Levinthal and myself played in this criminal evening, anyone who is acquainted with our re-

spective activities knows that neither the rabbi nor the undersigned is 'ashamed of his Jewishness.' Dr. Levinthal's career is well known. As for myself, thirty years of active participation in the Zionist cause, in Jewish war relief campaigns, in the American Jewish Congress and in the Jewish Center movement, are sufficient to indicate that I have not sought to hide my heritage."

BAR MITZVAH

Hearty congratulations are extended to Mr. Mordecai Halevi on the occasion of the Bar Mitzvah of his son, Amitty, which will take place in Palestine on Saturday, June 1st.

CONGRATULATIONS

Congratulations and best wishes are extended to Mrs. H. Friedwald on the birth of a son to her children, Mr. and Mrs. Samuel H. Friedwald on May 14, 1935.

SUNDAY OUTING GROUP

The members of the Sunday Afternoon Outing Group are requested to assemble at the Center next Sunday, May 19th, at 1:45 P. M. They will then proceed to the Steeplechase where they will spend the afternoon.

"It is not the father but the invitation that gives the bride away"

TURNER BROS.

Established 1887

ENGRAVERS, PRINTERS and STAMPERS

Specialists in Engraved
Wedding Invitations
Wedding Announcements
Bar-Mitzvah Invitations etc.

also engraved business and professional stationery

137 GRAND STREET

(near Broadway)

NEW YORK

HYMAN SIEGEL, Manager
(Member of the Brooklyn Jewish Center)

Telephone: CAnal 6-4413

MY ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITERER
1685 PITKIN AVE
BROOKLYN, N.Y.

Wedding Decorations

OUR SPECIALITY

WE CARRY A COMPLETE LINE OF

FRUIT BASKETS

FOR EVERY OCCASION

THE BROOKLYN JEWISH
CENTER'S OFFICIAL FLORIST

Telephone: Dickens 2-4006

EDITORIALS

(Continued from Page 3)

glected as has been the synagogue, and in other Christian denominations the Church has also not been forgotten. So far as I have been able to learn, with rare exceptions, nothing but pitances and scraps have been entrusted to the synagogue."

Need anything be added to these words? The writer of these lines has had the opportunity to read the wills of men who left behind great and substantial fortunes. In all but a very few instances, not a thought was given to the House of God, where the deceased came for spiritual nourishment, solace, strength and comfort. We want to ease the material burden of our children when we leave them behind. Should we not also want to ease their spiritual burden, and prove to them by our last acts and thoughts, how close to our hearts is that institution which—more than any other—has safeguarded and perpetuated all that is noble and beautiful in Jewish life? We hope that the members of the Center, when writing their Wills and Testaments, will give earnest thought to the wise words uttered at the Congregational Conference, and thus link their names and lives with something that shall redound to their eternal blessedness.

MASLANSKI GOES TO PALESTINE

THE *Center Review* joins the thousands of Jews throughout the land in wishing the great tribune of the Jewish people, the unforgettable Yiddish orator, Rev. Maslanski, a "Tzescho Le'Shalom" on his departure for Palestine where he intends to make his home.

For more than a generation Maslanski preached the message of Palestine Reborn. His words helped to reawaken the dormant souls of tens of thousands of Jews. Now, approaching his 80th year, he desires to settle in that land which he helped to build.

The best wishes of the entire Center membership will accompany him and his beloved wife on their journey. May he continue to enjoy health and strength to give of his incomparable gifts to the people of Israel for many years to come.

—Israel H. Levinthal

MY LIFE (Continued from Page 13)

majority of my readers will be astounded to know of this reluctance on my part. The whole matter seemed to be one in which action had to be taken, but in which discussion was impossible. An open agitation was reserved as a last recourse, only when my private advice was ignored or repudiated.

When I had completed the book I asked my oldest and best friend to read the manuscript. In the midst of the reading he suddenly burst into tears. I found this natural enough, since he was a Jew; I too had wept at times during the writing of it. But I was staggered when he gave me an entirely different reason for his tears. He thought I had gone off my head, and since he was my friend, he was touched to tears by my misfortune. He ran off without saying another word. After a sleepless night, he returned, and pressed me hard to leave the entire business alone, for everyone would take me for a lunatic. He was so excited that I promised him anything in order to soothe him. Then he besought me to ask Max Nordau whether this plan of mine could possibly enter the mind of any man still capable of making calculations. "I shall not ask anybody", I said. "If this is the impression my ideas make on an educated and faithful friend, I shall give them up."

It was thus that I went through my first crisis; the only comparison I could find for it is the plunging of a red-hot body into a basin of cold water. It is true, however, that if the body is iron, it becomes steel.

My friend, of whom I have written

AN ANALYSIS

(Continued from Page 4)

German leather and leather goods exports dropped from 145,717,000 marks in 1932 to 85,249,000 marks in 1934, a decline of 41% while American leather and leather goods exports increased from \$11,316,000 in 1932 to \$12,017,000 in 1934, a gain of 6%.

German paraffin, wax and wax products exports fell from 29,792,000 marks in 1932 to 20,909,000 marks in 1934, a decline of 30% while American exports of these commodities increased from \$6,267,000 in 1932 to \$7,833,000 in 1934, a gain of 25%.

German paper and paper goods exports dropped from 199,581,000 marks in 1932 to 132,632,000 marks in 1934, a decline of 34% while American exports of these products increased from

above, had to cast up my expenses for telegraphic messages. When he handed me the account, which was made up of a great number of items, I saw at a single glance that he had miscalculated. I drew his attention to the error, and he added the total a second time; but it was only at the third or fourth attempt that his figures agreed with mine. This little incident returned to me my self-confidence. If it was a matter of calculation, I seemed to be capable of greater accuracy than he. My reason, then, had not left me entirely.

On that day began my restlessness concerning the Jewish State. During the two years and more that have passed since then, I have lived through many sorrowful days, and I fear that other days, even more sorrowful, are still in reserve for me. In 1895 I began to keep a diary, and by now four thick volumes are already filled. If I were to publish these volumes the world would be astounded at what efforts I had to put into this work to know who were the enemies of my plans, and who were the men that stood by me.

But one thing I regard as certain, and place beyond the reach of all doubt: the movement will endure. I do not know when I shall die but Zionism will never die. Since those days in Basle the Jewish people has a national representation once again; as a result the Jewish State will once more rise in its own country. I am at present engaged on the task of creating the Bank, and I expect it to be at least as great a success as the Congress was.

\$6,258,000 in 1932 to \$8,279,000 in 1934, a gain of 32%.

Exports of German steel mill products, tubular products and wire fell from 259,569,000 marks in 1932 to 202,495,000 marks in 1934, a fall of 22% while American exports of these products increased from \$14,338,000 in 1932 to \$31,776,000 in 1934, a gain of 122%.

Exports of German precision instruments decreased from 59,314,000 marks in 1932 to 41,519,000 marks in 1934, a decline of 38% while exports of American precision instruments increased from \$11,902,000 in 1932 to \$19,715,000 in 1934, a gain of 66%.

These figures represent only some of the leading commodities but the same trend is apparent in virtually every line.

DIGNIFIED AND
DISTINCTIVE SER-
VICES AT HOME
OR CHAPEL

●

FLATBUSH MEMORIAL CHAPEL
... WM. SHERMAN AND SONS
FUNERAL DIRECTORS

●

1283 CONEY ISLAND
AVENUE ... BROOK-
LYN, NEW YORK ...

Phones: PULaski 5-0167
& MIdwood 8-3300 ...

Branch: 125 Varet St.

Why Rely On Sweep- stakes For Quick Profits?

There are other and more reliable
means. Install a

SIMPLEX OIL BURNER

for example, in place of your coal
furnace. You don't gamble on re-
sults. Next Fall, as sure as the leaves
will fall, profits will come in. The
savings will amaze you.

●

Ask for Information and Estimates.

SIMPLEX OIL BURNING SYSTEMS

Everite Utilities Corporation
Distributors

256 FLATBUSH AVENUE EXTENSION

Brooklyn, N. Y. Tel. CUMberland 6-2664-5

N. A. Arvins, President



DR. LEVINTHAL'S BOOK, "JUDAISM", CONTINUES TO DRAW PRAISE

Congratulations and commendatory messages are continuing to pour in upon Rabbi Levinthal from far and wide, in praise of his recently published work, "Judaism—An Analysis and An Interpretation".

Professor Joseph Klausner, Professor of Hebrew Literature at the Hebrew University in Jerusalem, writes:

"I have found in its chapters splendid analyses of the content of Judaism,—of its past, its present and its future. I am convinced that a book such as this can serve a most useful purpose to make known to all who read English what Judaism really is. There are a number of chapters which deserve to be translated into Hebrew." (Translated from the Hebrew.)

Rev. Dr. H. Pereira Mendes, of the Spanish Portuguese Synagogue in New York, writes: "It presents Judaism in a beautiful and inspiring way. . . . Your book is a remarkable and a wonderfully suggestive contribution to our literature. You bring the treasures of our Rabbinic wisdom to the ken, within reach of the multitude who know them not."

The St. Louis (Mo.) Dispatch: "The book is a clear and scholarly analysis, in popular style, of the fundamental concepts and teachings of Ju-

daism. It affords a clearer understanding for the Jew and a better knowledge and appreciation on the part of Gentiles of the truths for which the Jew has lived throughout the ages."

HENRY SEINFEL TO BE HONORED AT DINNER MAY 23rd

Mr. Henry Seinfel, first Vice President of the Center, will be honored at a Testimonial Dinner and Dance at Greens Hotel, Pleasantdale, N. J. on Thursday evening, May 23rd. The dinner will mark the completion of forty years of affiliation with the John Hancock Life Insurance Co.

IN FAVOR OF SKULKING AND CRINGING

(Continued from page 5)

of the Nazi lash, often include the Jews in their protest activities. They were practically completely concerned with their own hurts.

There appears to be nothing wrong, logically or humanely, with the individual protests of various groups affected by persecution. Such individual protests, as may be seen from the above record, are natural. They are also useful, for each complaint is revealed in all its acute detail. Since all protests are against a common enemy that is the bond uniting all parties, and that comprises the united front that Mr. Minsky and others like him demand.

But the most objectionable feature of Mr. Minsky's article is his theory that "strategy" should have been used in organizing protests against the Nazis; strategy that would even keep "Jewish organizations in the background," and incite Christian groups to take the initiative. That is rather a despicable idea. Why strategy? Why underhand methods? Why resort to a sneaking diplomacy to protest a fearful outrage?

"Strategy" in this instance is repellent.

As to bringing to public attention through protests the libels and lies against Jews, there is some merit in this argument. It is also true that the boycott has not ameliorated the condition of the German Jews.

But can the Jews cease their protests because of this?

The boycott and protests are the Jews' only weapon. The Jews have no national government to fall back upon.

LAG B'OMAR

•

DANCE AND ENTERTAINMENT

Arranged under the auspices
of the
YOUNG FOLKS LEAGUE
of the
CENTER

•

Tuesday Evening, May 21, 1935

•

ADMISSION FREE
to all members of the Center
Weather permitting the affair will be
held on the Roof of the Center
Building

Tragic as the situation may be in that false accusations are publicized and that the original sufferers are not saved from suffering, Jews can do nothing else but protest against outrages wherever and whenever they occur. That is in line with human dignity.

This is not to say that the publicizing of the Nazi libels has brought them credibility in this or other countries. The publicizing of such allegations lays them open to public examination as well as to public attention, and that is a good thing.

Since Mr. Minsky condemns the prevailing method of Jewish protest, what does he recommend instead? This:

"... To bring about a greater solidarity of sentiment between the majority and minority, Gentile and Jew, would seem to be the better part of Jewish vision and valor in this country. . . . I am far from asserting that good-will activities and education will solve the Jewish problem or remove anti-Semitism entirely. The problem is far too complicated and the disease too ancient and deep. But the immediate goal is to keep anti-Semitism down to the minimum, and especially to prevent it from spreading. For this purpose the good-will strategy, mutual understanding and accommodation, is superior to any other."

For the sake of Jewish self-respect we may be thankful that advocates of such "strategy" are in the minority among us—a small minority, let us hope.

The Talk of the Town!

THE KIDDIE REVUE OF 1935

Sunday Afternoon,
MAY 26th
at 2 o'clock

Production under the personal
supervision of

SONNEY HOEY

Famous Song and Dance Instructor

Staging and Music
under leadership of

ELI DANTZIG

Popular Musical Director

Admission

Children — 25 Cents
Adults — 50 Cents

GET YOUR TICKETS NOW!

A marvelous afternoon is in store
for you!

HOTEL SCARBORO

LONG BRANCH, NEW JERSEY

Will Open it's Twenty-First Season

Under SHAPIRO Direction

Tuesday, May Twenty-Eighth

NINETEEN HUNDRED THIRTY-FIVE

DIETARY LAWS

Telephones:
Long Branch 1800 and 308

W. R. G. Announces

REDUCED RATES FOR MAY AND JUNE

\$22.00 per week—(Room and Bath)

Special Rates for Shevuoth Week-End, June 6 - 9

NOW—The countryside in all its splendor at

THE WILD ROSE GARDENS

"KESSLER'S"

in the HEART of the Watnong Mountains of Northern New Jersey—
WELCOME TO "YOUR COUNTRY HOME"

- Rooms with Bath
- Dietary Laws Observed
- Only 1 Hour from N. Y.
- Fare \$1.65 Round Trip
- Camp Activities
- All Athletic Facilities



—To Reserve—
Write, phone, or wire—

The Wild Rose Gardens

P. O. Box 511, Morristown, N. J.

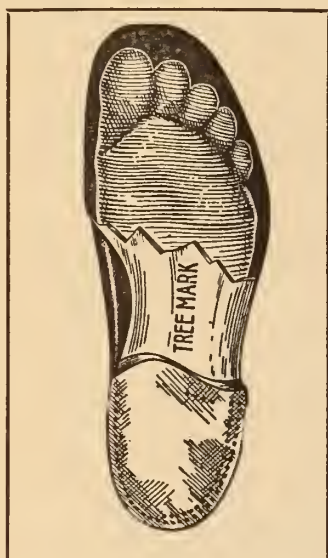
Tel. Mt. Freedom 48

DECORATION DAY SPECIAL—4 FULL DAYS—\$13.00 and up

Deformed Toes

?

You can obtain a Tree-Mark shoe which is especially designed to provide sufficient room for the toes to spread, permitting you to walk with the utmost comfort.



Bunions

?

The Tree-Mark Shoe with the "Bunion Cushion" treats Bunions tenderly and gives the wearer healing relief.

THERE IS NO NEED FOR YOU TO ORDER SPECIAL SHOES AND PAY HIGH PRICES. TREE-MARK SUPPLIES SHOES FOR ALL FOOT AILMENTS. EXAMINATIONS FREE BY FOOT SPECIALISTS.

FREE

A new booklet on the Care of the Feet will be sent to you by the Tree-Mark Shoe Company on receipt of your name and address.



6 DELANCEY STREET
NEW YORK

Tree-Mark Podiatrists are always at the service of our customers. There is no charge for feet examination. Avail yourself of this service.